

A *po* N^o 8
S E R M O N

P R E A C H E D

On *Wednesday* the 8th of *March*, 170³/₄.

Being the Day of

Her Most Sacred M A J E S T Y ' S

I N A U G U R A T I O N .

A T T H E

Parish-Church of *Epsome*

In S U R R E Y .

By R O B E R T L L O Y D of *Cheame*,
Minister of the Church of *England*.

L O N D O N : *Ⓟ*

Printed by *E. P.* for *R. Wilkin* at the *King's Head* in
St. Paul's Church-yard. M D C C I V .

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L O N D O N

Printed by W. P. for A. W. & Co. in
St. Paul's Churchyard, M. C. W.

PSAL. LX. ver. 11. *OT*

*O be thou our help in trouble ; for vain is the
help of Man.*

TIS confess'd on all hands, that Man is a Creature fram'd and design'd for Society. He must either be advanc'd above, or depress'd below the condition of Humane Nature, who can live in Solitude, and with any tolerable comfort subsist by himself, without the Help and Assistance of others. And it is no less evident, that the main End and Design of Society is mutual Succour and Protection. This was the prime Intendment of that first and supernatural Increase which we find *Gen. ii. 18. It is not good that Man should be alone ; I will make him (says God) an help meet for him.* It is therefore natural in all Difficulties and Exigencies to implore the Aid and Assistance of others : and whenever that proves defective and ineffectual, it is no less natural also to have Recourse to an higher Power, to an omnipotent Protection and Refuge ; when the neighbouring Streams and Channels are dried up, to betake our selves to the Fountain and Spring-head ; in short, when all interior Helps fail or forsake us, to seek Relief from God,

as good King *David* does in the words now before us, *O be thou our help, &c.* What tho' on this Day we were deprived of one of the best Kings that ever sat on the *English* Throne? we are not to despond, or despair of God's Protection, as if his Favours were quite exhausted, and Heaven had no more Blessings in store for us; for says the Royal Prophet, *O be thou our help in Trouble*: so on the other hand, what though (blessed be God) we at the same instant, are made happy by the most agreeable Succession of the best of Queens? (fit in every point to succeed such a Brother!) We are not (I say) to be over weaningly confident of Success and Happiness: *through God indeed we shall do great Acts, and it is He that shall tread down our Enemies*, well, therefore may we pray with holy *David*, that *God would go forth with our Hosts and Armies, for vain is the help of Man.*

The Words suppose troubles in this Life; as our abode here upon Earth is but short and uncertain (for *we have here no continuing City*) so this Life is a state of tryal and probation, and there is no true Rest and Happiness to be found on this side Heaven; *Man that is born of a Woman is of few days, and full of trouble*; and it cannot be otherwise, so long as we live in this *Vale of Misery*, where we meet with nothing but *Vanity and Vexation of Spirit*, as the Wise Man speaks by the Inspiration of the Holy Ghost, and from his own Experience; *I have*

have seen all the Works that are done under the Sun, and behold all is Vanity and Vexation of Spirit.

The very best of Men are not exempt from Tryals and Tribulations here upon Earth, *in the World ye shall have Tribulations* says our Saviour, *yea all that will live godly in Christ Jesus shall suffer Persecution* says St. Paul; and however it may possibly fare with other Men, yet *many are the afflictions of the Righteous* : It is the common Lot and Portion of God's Children to feel the Rod of Affliction, oftener it may be than some others do ; for *what Son is he whom the Father chasteneth not*, if they do amiss (and who does not) they must expect to smart for it here or hereafter; now the Merciful Goodness of God intends them no Condemnation hereafter; therefore as the Apostle says, *they are chastened of the Lord, that they should not be Condemned with the World.* Nay further yet, not only the Best, but the Greatest Men are subject to Troubles; *David* a Man after God's own Heart; and *David* a Good, and Fortunate, and Victorious King too, was not freed from them. *Lord remember David and all his Troubles* ; his Troubles were neither the fewer nor the less for being King; so very unquiet and uneasie was the greatest part of his Reign.

It is a difficult thing for Subjects to make a just and right estimate of the Cares, Troubles, and Solicitudes which attend the Crowns and Scepters of Princes, and are only known by Experience; but

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we may reasonably believe them more and greater than we can well imagine, which should excite and quicken the Hearts of all Good and Loyal Subjects, by their Prayers and Chearful Obedience to afford them their best Assistance, for the comfortable Support of their weighty Charge, and not thro' Ambition, or Private Discontent; by Envy or Murmuring, or any other Sullen, Cross, or Peevish Humour to create them more Troubles.

We see then, that this Life is a State of Tryals and Troubles, which are incident to all Ranks of Men, *u* since the fall of *Adam*, even the best and greatest are not exempt; and this (I said) the Text supposes, it highly concerns all Men therefore to provide a safe resting place for their Souls; that among the sundry and manifold Changes, and Chances of this Mortal Life, and in the time of Sicknes, and at the hour of Death, they may retire thither for Repose and Comfort, and this is no where to be found, but in the Mercy and Goodness of God; *O be thou our help in trouble, for vain is the help of Man.*

In which Words we are first to consider, Holy *David's* Petition or Address to God for Help and Succour, *O be thou our help in trouble.*

Secondly, His Humble and Meek Confession of the failure, and insufficiency of all Humane Help, *for vain is the help of Man.*

I shall begin in shewing you the Vanity and Insufficiency of all Humane Helps; this being used
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by good King *David*, both as a Motive to betake himself to God, and also as an Argument to incline God to his help.

And the help of Man may be considered either, first properly, for the help of those that partake of the same Humane Nature; or secondly improperly, for all created help, that is, all helps but God's.

And all Humane Help, may be said to be vain in a double Respect; *first*, in regard of Man's Will, *secondly*, of his Power; in regard of his Will; he is not always in the Mind to afford what help he may, too often out of insensibility of the wants of others, he withdraws his Hand, and denies his Assistance; nay, it is well sometimes if he will be but an innocent Spectator of another's Calamity, if he does not *break the bruised reed*, if he does not *persecute him who is already smitten*, or *vex him who is already wounded*; Desertion, bare Desertion is almost not reckoned a Crime, for who (he will say) is so very nicely generous; or rather in his more proper Language, who so imprudent, as to chain himself to a Sinking Vessel, or to endanger himself with the unhappy Burthen of a drowning Man; and some are so far from *Sympathy*, that (as if Misery itself were catching and infectious) they can hardly brook the very Looks and Presence of the Distressed, and Calamitous; Gall, and Vinegar were the only Repast, which the hard-hearted *Jews* would administer to a *Crucified Saviour*, empty good wishes may pass

pass for a more than ordinary Piece of Charity, *Be ye warmed, and be ye filled* for an high degree of Humanity, if compared with the Malice and Cruelty of those above-mentioned.

The Wounded Traveller in the Parable, was remarkably Fortunate in the kind Offices of one good Samaritan, so ready to Relieve him, to Anoint his Wounds, and to be solicitous for his Recovery.

Humane Help and Support proves but too often like the Staff of *Egypt*, readier to pierce the Hand than to sustain. There is a Famous Story in *Livy* of the *Carthaginians* Danger, who were well nigh enslav'd by their own Mercenary Army: And this our Island also calling in the *Saxons* to stop the Desolations of the *Picts*, fell into Vassalage by its own Auxiliaries. So vain and unprofitable is Humane Help, being sometimes difficult to obtain, dangerous sometimes to receive; being like some Mens Benefits mentioned in *Seneca*, *Panem lapidosum esse, &c.* As stony Bread very offensive to both Teeth and Stomach, is sometimes swallowed by mere force and dint of Hunger: Thus Humane Help and Beneficence is most commonly clogged and encumber'd with Denials and Difficulties in the attainment, or else soured and spoil'd with Upbraidings and Imputations when received; and most Men study more how to evade the Importunities, than to relieve the Necessities of their Suppliants.

Almighty God is the only Benefactor who gives liberally to all, and upbraids not. All the Creatures be-
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neath us, do us all the good they can, according to God's Appointment at the first Creation; and if we reap it not from them, the fault is in our selves, either in our own Indisposition, or intemperate use of them; Man is the only reserv'd, stiff and unkind Creature to those of his own Nature, wilfully neglecting, refusing, or withdrawing much of that Good and Benefit which he might impart unto others: Vain therefore indeed is his Help, in respect of his Will, He being too often, when importun'd, unwilling to afford what Help He can; of which we have a famous evasive Instance in King *Antigonus*, (tho' we need not look so far back for such Precedents) Τὸ κυρικὸν δεαχμὴν αἰτήσασθαι, ἀλλ' ἐ βασιλικὸν, ἔφη, τὸ δοῦμα. Τὸ δὲ εἰπόντι, ἔκυν τάλαντον δέσμι, ἀλλ' ἐ κυρικὸν, ἔφη, τὸ λῆμμα, Plutarch. He being asked the Gift of a Talent by a Cynick Philosopher, answered, That a Talent was too much for a Cynick to beg; being then asked but a Penny, answer'd in like manner, That a Penny was too little for a King to give: When, says Seneca of this Royal Shuffler, *Polluit aut talentum dare tanquam Rex, aut denarium tanquam Cynico*; He might with Honour have given either a Talent, as a Royal Gift coming from a King, or indeed a Penny, considering the humble Petitioner.

Secondly, Vain is Man's Help also in respect of his Power; for there are many Cases in which He can't help us, tho' He would, either thro' his Ignorance of our State and Condition, or thro' his own Impotency and Inability to Help and Succour, or thro' his own

Mortality, when he can neither help himself nor others.

First, He may be ignorant of, or unacquainted with other Mens Wants and Troubles, *Abraham knows us not, and Israel is ignorant of us.* What the Prophet says of the Dead, is often verified of the Living; they often, very often know not one another's Exigences and Distresses. When *Jacob* sent his Son *Joseph* into the Field to his Brethren, He was no sooner out of his sight, but out of his Protection also; they bind him, and cast him into a Pit, and afterward sell him for a Slave; had good old *Jacob* known it, He might have been present, and by his Paternal Authority could have restrained their unnatural Violence; but all these things befel *Joseph*, when *Jacob* was ignorant of all, and He, Good Man, charges the Bloody Intention of his Children upon the Cruelty of a Wild Beast, thought not in the least that they had devoured their Brother.

It is not strange then if the Help of Man sometimes proves Vain, when he may be either ignorant of their Troubles to whom he wishes ever so well, or thro' want of Means, or Knowledge how to apply them, may not be able to give them Relief and Ease. A Physician possibly may know full well that his Patient is Sick, and perhaps understand the Nature of his Malady, and have a proper Medicine too for his Distemper, and yet for want of Skill how to Administer it, may not be able to effect a Cure. *Galen* tells us of One who having bruised his Loins by a Fall, and

and by that Bruise, stopp'd the Nerves that the Animal Spirits could not freely move, so lost the use of one of his Hands ; and going to an Unskilful Physician, he applies a Plaister to his Hand, which might have lain there long enough to little purpose ; but the more considerate Galen removed the Plaister to his Back, and cured the Lameness. Thus we see, even where Means are not wanting, yet that the want of Knowledge, of Skill how to use them, may continue our Pains, our Grievs, our Disasters.

Hagar very well knew, that her Child was ready to perish by Thirst, being in the same Condition her self, and yet was not able to relieve her self or Infant, tho' a Fountain of Water was hard by, because she knew not of it : All, and the best that she could do, was to lay down her Child under a Bush, and depart at some distance, to lift up her Voice, that she might not hear her Infant's Cries, until an Holy Angel directed her to a Fountain, and relieved both their Wants.

All that Man can do, is to make use of Means, which if he wants, or knows not how to apply, he can do even nothing at all to help such as are in Trouble ; they must either groan or languish under their Burthens, or at best pitch upon some uncertain and doubtful Course, which, tho' he thereby honestly may wish and intend their Good, yet in the issue may prove their Overthrow and Ruin.

Again, As Man's Ignorance and Want of Skill may render his Help vain in time of Trouble ; so oftentimes,

times, his Impotency and Inability may prevent and hinder, tho' he be ever so willing, and ever so knowing.

Moses's Parents, no doubt, loved the Infant well, and therefore for a time, ventured to conceal him, and hide him from the *Egyptian* Midwives; yet at length, to secure themselves, were forced to forsake him, and leave him floating in a Basket of Bulrushes among the Flags of *Nilus*.

No Man can serve two Masters; and every Man will serve himself first.

Men at best are but Cisterns of Power, which tho' ever so full, can't hold over much; and such as have too frequent recourse to them, may in all reason expect the same Answer, which the Wise Virgins gave the Foolish in the Parable, *Not so, lest there be not enough for us and you.*

General Calamities, or Particular Trials, Fire and Sword, Famine and Pestilence, &c. which are National Scourges, and Diseases and Distempers of Body or Mind; a thousand Casualties may render a Man's Condition such, that his greatest, dearest, and truest Friends may not be able to relieve him; but supposing all this, that they are both willing and able, yet they themselves are mortal, and must one day leave us, and it may be just when we have most need of them: When they are going hence, they can't help themselves; and when they are gone, it is impossible they should help us; therefore, says the
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Royal Psalmist (himself a King) *Put not your trust in Princes, nor in any Child of Man, for there is no help in them ;* that is, there is no certain help in them, for Men to trust to, and entirely confide in, because both their Life and Power are uncertain, upon which all their Help depends : And so it follows, *For when the Breath of Man goeth forth, He shall turn again to his Earth, and then all his Thoughts perish, all his Wealth and Pomp, all his Designs and Projects, Interests and Contrivances, as to this World, will be at an end ;* this is the utmost Period of his Race, and the last Act upon the Stage ; after which, the Scene will be quite altered, and the Curtain drawn in the Chambers of Death, *neither hath He any more a Portion for ever in any thing that is done under the Sun.*

Princes indeed may do much whilst they live, for they seem to have the World at will ; yet tho' they *live like Gods, they must die like other Men.* Kings, I say, by extraordinary Grace, may advance their Favourites above the common Level of Mankind, yet no otherwise than as the Sun raises Vapours ; how high soever they may mount whilst He is in his Full Course, in his Strength and Vigour, yet the Sun once set, (and He is always passing away) they shall be precipitated down again, and descend as fast, as it were in Drops of Tears, lamenting their own Fall. The tallest Cedars in *Libanus* are most exposed to Storms and Tempests, and usually, at their Fall, break and crush the poor Shrubs which grew and flourished well under
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their Shadow, and their Protection. *Pbarah*, for *Joseph's* sake, did much for distressed *Jacob* and all his Family ; gave him the choice of all the Land of *Egypt*, but when he was dead, another *Pbarah* arose who knew not *Joseph*, who turned their Entertainment into Drudgery, and instead of Friends and Favourites, made them Slaves and Bond-men : *Cease ye then from Man, whose Breath is in his Nostrils, for wherein is he to be accounted of?*

Again, Humane Help may be taken in a larger Sense, as it comprehends all Created Helps ; but Man being the top and highest Scale of the Visible Creation, he is, above all, most able to help and relieve himself and others ; the want of many Natural Excellencies, which we find in some of the Inferiour Creatures , as hardiness of Body, quickness of the sensitive Faculties, Strength and Swiftneſs, and the like, are abundantly supplied to Man in the Sagacity of his Mind, and Dexterity of his Body : If a Beast chance to fall into a Pit, his Fellow Beast cannot help him out, unless he be some way assisted by the help of Man, who (as I said) by the exquisite frame of his Body, and the quickness and circumspection of his Mind, is endued with Abilities to Relieve and Succour both himself and others. Therefore, when Man's help fails, 'tis no wonder if all other Created Helps become vain, which can do nothing but as Instruments employ'd by him. No marvel then if riches
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avail not in the day of Wrath, if an Horse be counted but a vain thing to save a Man in the day of Battel, and yet he is of considerable advantage as well for Opposition as Flight, for Escape as Victory.

No Strength can serve us to wrestle with a mortal Disease, no outward Privilege can protect us from the *Arrest of Death*, no Favour with Princes, or Popularity with the Multitude, can give us a Charter to secure us from the hand of Fate. And indeed how should they, who cannot secure themselves? For of this sad Truth I am sure we have had but too many doleful Instances of late Years: first, the loss of an incomparable Queen gave these unhappy Kingdoms but too just an occasion for Mourning and Lamentation; then again, not long after, how were all our blooming Hopes blasted, by the untimely Death of a most hopeful Infant Prince? and then to compleat our grief, to consummate our woe, we were most unseasonably deprived of the best of Kings: And I fear me much, that our ingratitude to indulgent Heaven for miraculous Mercies received, our contempt of Religion and all holy Things, our looseness of Morals, and some other Gigantick, crying Sins of the whole Nation, have brought down this heavy hand of God upon us, in his sore Displeasure; for the Holy Scriptures tell us, *for the Sins and Iniquities of a Nation, many shall be the Kings thereof.* That sufficient warning, may not seem wanting to a sinful and rebellious

bellious People, the Holy Scriptures again testifie, that *if we do not amend we shall be destroyed, both We and our King*: that is, We shall cease to be a People, or Nation, and be scattered like Vagabonds upon the face of the whole Earth.

All worldly Comforts whatsoever, when (if at any time) possess'd, are many ways but insufficient Helps; and yet we hold them by such an uncertain Tenure, that we can have no assurance of their abode with us: for as the Wise-man says of Riches, *we may of all other worldly Helps, Riches certainly make themselves wings, they flee away as an Eagle towards Heaven*: and it would be well if they could carry their late Owners with them; but alas! they must stay behind to lament and bewail the Loss of them.

Thus we see the Vanity and Insufficiency of all humane, all created Helps, *vain is the help of Man*: for sometimes, tho' it be in his power, yet for want of Good-will, thro' Churlishness and Insensibility, or thro' Malice and Envy, he will not relieve and succour, no not so much as pity and compassionate the distressed and calamitous: sometimes, thro' Ignorance, he knows not how to do it; or thro' his Impotence and Mortality, tho' he knows our Troubles, and be ever so willing to ease us of our Burthens, yet he cannot help us. All the Kindness Man can shew to his dying Friend, is to stand by and sigh and weep, and close up his Eyes, and attend him to his Grave; he cannot command away Sicknes, nor bribe nor terrifie

rise Death ; much less still can he heal a wounded Spirit, or bind up a broken Heart ; this is in his power only who is the *God of the spirits of all flesh, and the only maker and searcher of hearts.* It is in vain therefore to build our Happiness upon such narrow, such weak Foundations. He that puts his Trust and Confidence in any thing besides God, throws away a sure Staff to lean upon a Reed ; he forsakes the *Fountain of living Waters*, which always runs clear, can never be dreined dry, and *heweth him out Cisterns, broken Cisterns which can hold no water.* Some put their trust in Chariots, and some in Horses. Forts and Magazines, Armies and Navies, and Money to pay them, are the chief of humane Strength, and yet they are but vain Helps without God's Blessing and Assistance : for we often see, that *they who trust in them are cast down and fallen, but they that remember the Name of the Lord their God, and put their trust in his mercy, are risen and stand upright ;* for he will always be a *sure refuge in time of Trouble to all that seek to him, and rely upon him.* For there are none of those Defects and Imperfections in his Nature, which are either voluntary, or else necessary in all Creatures, and render their help in all cases uncertain, and in many cases absolutely vain, as we have seen at large before.

But God's Love to Mankind, especially to *those that seek him, and rely upon him,* is infinite, like himself, *for God is love.* It is as much above and beyond the Love of the most provident Father, and the ten-

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dearest Mother, as the Heavens are above the Earth. He is the Author of that natural Affection which earthly Parents bear towards their Children, and in him it resides in the highest degree of Perfection, and Constancy. *Can a Woman forget her sucking child, that she should not have compassion on the Son of her Womb?* says God by the Prophet: and the Question is answered in the same Verse, *Yea they may forget, yet will not I forget thee;* that is, God will by no means forget his Church, his faithful People. *He so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:* and as St. Paul argues in another place, *He that spared not his only Son, but delivered him up for us all, how shall he not with him also freely give us all things?* There can be no fear or doubt then of God's Love and Good-will, no nor of his Wisdom and Knowledge neither; for he is Light as well as Love: *God is light, and in him is no darkness at all.* He knows the inmost Recesses, the very Thoughts and Secrets of all Hearts, the Wants and Necessities of all Men, and what Supplies and Remedies are most fit and proper in their respective Conditions. Again, whereas the Power of Man is but limited, and he often times cannot help us tho' he would; the Power of God is infinite, not limited or restrained by any thing but his own most holy Will: *As for our God he is in Heaven, he hath done whatsoever pleased him.* He cannot be hindred by any Resistance, or disappointed by any Casualties or Occurrences; *He is a sure Refuge in (due)*

time

time of trouble, that is, in his own good time. Tho' his general Providence watches over and preserves all his Creatures, yet is he pleased in a more especial manner to declare himself to be a Father of the Fatherless, and to have a greater care and regard to the Widow, Poor, and Stranger; to all those who are in streights and troubles, than to other Men, and this Power of God is everlasting, all things else had a beginning, and may have an end; but he inhabits eternity, is the same yesterday, to day, and for ever, and his years can never fail, therefore he will never fail such as seek to him, and put their trust in him.

But yet, tho' God is able to do all things for us, and it is beyond doubt, that all other helps without his are but vain; yet I say, this is no good Argument for us to sit still and lay aside our own Endeavours; he having positively enjoin'd us the use of them, and no where that I know of, promised us any thing without them.

He once indeed said to the Children of Israel, *ye shall not need to fight in this Battel, set your selves, stand still, and see the Salvation of the Lord.* And when he shall please to say so again, we may then with confidence, and safety rely upon his Word, otherwise, it will be but an unwarrantable presumption for us to rely upon his Power, without his Promise, without his Command. God hath furnished us with Powers and Faculties, suitable and proper for variety of Employments, and it cannot

be imagin'd that they were given us in vain; we know the doom of the unprofitable Servant, who hid his Talent in the Ground, *it was taken from him, and he was cast into outer darkness.* God takes no pleasure either in Fools or Sluggards, when any trouble or danger is nigh at hand, we may use both prudent Counsels, and honest Endeavours, to avoid and get rid of them; but we must first humbly supplicate the Throne of Grace, for Blessing and Protection, and leave the Success of both to God's Wisdom and Goodness; at what Time, by what Person, by what Means, and in what Measure, it shall please him to save and deliver us.

There are indeed a sort of People, who would willingly trust in God by halves, they would willingly be in league with Omnipotence (so far in the right) but then they would direct it according to a Scheme of their own, which very likely, shall be widely distant from the alwise determinations of the Almighty, as if he were engaged to help them always at a dead lift, and leave them to rule Lords and Masters in the Government of the World; they would very willingly depend on him for his Omnipotence, but his Wisdom they are unwilling to trust to; having forsooth a very strong (but vain) fancy, that they can contrive better for themselves, than God can (or at most will) for them; and very peevishly refuse to entertain with a becoming Gratitude and Chearfulness, any Blessing or Deliv-
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rance (how great soever it be) if it answer not in every minute Circumstance, the Way and Method their nice Humours have idly dreamt, it ought to be performed in. What I beseech you is this, but a partial Resignation? They would willingly share God's Blessings, and partake in the most Wonderful Works He hath done for Us, but would gladly prescribe him a Method in bringing them to pass.

But we, I hope, are of another mind, who are met together gratefully to Commemorate the Happy *Inauguration* of our Illustrious Queen *ANNE*, and to beg of Almighty God, that He would vouchsafe by the Hands of this His Vicegerent, to perfect and complete the Great Work effectually, to humble the *French* Destroying *Nimrod* of this Age; a Work, which in God's Holy Name, was so righteously begun, and so prosperously carried on by Her Majesty's late Glorious, now Blessed Predecessor; for as this thrice Happy Day, is *Inauguratio Illustrissimæ ANNÆ Reginae*: So is it also *Beatissimi Wilhelmi Apotheosis*, for He is numbred among the Saints; Surely, He shall not be moved for ever, the Righteous shall be had in everlasting Remembrance. But learn we from hence, in all our Undertakings to implore God's Blessing and Assistance, which alone can Crown them with Success, and make the most unlikely and inconsiderable Means become effectual to the attainment of our desired Ends, as it increas'd the Meal and Oil of the Old Woman of *Sarepta*, without any other Spring or Root but the Prayer and Blessing of

of the Prophet; it is He that minisreth Seed to the Sower, and multiplieth the Seed sown; the Principal and Increase are both his; but still He is the *God of Order*, and works not ordinarily, but by ordinary Means; therefore they must be used also in subserviency, and with dependance on his Good Will and Pleasure: Our only safe way is to strive with God in devout and fervent Prayers (those prevailing Arms of a Christian) and to add our lawful Endeavours which He hath prescribed us, and then *for his Goodness and Mercy's sake, He cannot dismiss us without His Blessing*, without graciously granting what we honestly desire, namely, The Pardon of all our Sins past, the Preservation of Her Majesty's Sacred Person, and the future Prosperity of Her Arms both by Land and Sea.

We are mighty zealous, and earnest, and make a wondrous pother most of us, to bespeak our selves good Patriots, Lovers of our pure Reformed Church, our Good Queen, and our dear Country; but after all, we can no otherwise so effectually demonstrate the sincerity of our Affections, and our well apply'd Zeal, as by entring our selves all, and every one of us, into a most sincere, unfeigned, and strict Alliance with the Almighty *Lord of Hosts, the King of Heaven*. We must each of Us, from the highest to the lowest, *amend our Ways, cease to do Evil, learn to do Good*; We must break off from the crying National Sins our selves, and discourage them where ever we meet them, such as *Prophane Swearing and Cursing, Drunkenness, Adultery,*

tery, *Fornication, Heresie and Schism*, or else, notwithstanding our big Pretences of Loyalty to our Good Queen, we shall, at the long Run, prove as bad Subjects as those do Church-men, who make a loud and noisy cry for the Church, the Church, and yet come as rarely at it as the most *Hypocritical Occasional Conformist* : - For the poorest Person amongst Us, whose humble Condition is below paying Taxes, may contribute as much towards the Happy Success of Her Majesty's Arms, by the prevailing Efficacy of Devout Prayer, and a Religious and Holy Life, more (I say) than He, who pays his Thousands, and is of a dissolute Life, and wicked Conversation. For the heavy pressure of Sin is as a Clog or Stumbling Block in the pursuit of Victory ; and as *Righteousness exalteth a Nation, so is Sin a Reproach to any People* : We shall do well therefore always, with the Holy Prophet *David*, if we hope to be in safety, to a multitude of Counsellors and Captains, to add also a multitude of Prayers. What a decent and becoming Sight would it now be ? what a generous Return of Piety in these perilous Times, in this lukewarm Generation ! to see a continued Concourse of People pressing towards God's House with a Devout and Ardent Zeal, pouring forth their Prayers, Supplications and Thanksgivings between the Porch and the Altar, saying,

Thou shalt grant the Queen a long Life, that Her Years may endure throughout all Generations.

Let Her Days be many, and Her Reign prosperous.

Keep

Keep her as the Apple of an Eye; hide her under the shadow of thy Wings.

She shall dwell before God for ever. O prepare thy loving mercy and faithfulness, that they may preserve Her.

O save thy People, and give thy Blessing unto thine Inheritance: feed them, and set them up for ever.

Thou art the God that doest Wonders, and hast declared thy Power among the People.

Thou hast mightily delivered thy People, even the Sons of Jacob and Joseph.

I will remember the Works of the Lord, and call to mind his Wonders of old time.

He shall refrain the Spirit of Princes, and is wonderful among the Kings of the Earth.

And why? God is the Judge; he putteth down one and setteth up another.

All the horns of the Ungodly also will he break, and the horns of the Righteous shall be exalted.

O that Men would therefore praise the Lord for his Goodness, and declare the Wonders that he doth for the Children of men!

Unto thee, O God, do we give Thanks; yea, unto thee do we give Thanks.

Blessed be the Lord our God from everlasting, and world without end; and let all the People say, Amen.

Thus to God the Father, God the Son, and God the Holy Ghost, be all Honour, &c.

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